THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 41. Vol. XLIII. Monday, October 10, 1881. Price One Penny

MEMOIRS OF FAITHFUL MEN IN THE ANCIENT CHURCH.

ST. STEPHEN.

In addition to the Twelve Apostles whom Jesus chose as special witnesses of his name and ministry, there were many in the Church, such as the seventy and others, who labored in the various duties assigned them, and whose lives were examples of great purity and faithfulness. Some of these became, through their zeal in the cause, quite prominent among the people, and although they were never numbered with the Quorum of the Twelve, still their works are mentioned in both Scripture and history, and it is with a view to compiling in a concise and narrative form, all that has been recorded concerning these holy men, that we propose to pen from time to time such personal sketches as our opportunity and research may permit. We have therefore selected, as the present subject, the servant of God whose name appears at the head of this article.

Stephen the Martyr, is nowhere mentioned in the New Testament until he was chosen as one of "seven men of honest report," and "a man full of faith and of the Holy Ghost," to minister as a deacon in the Church. He is then suddenly introduced. Not even his country is given in Scripture, and historians when not absolutely silent as to his birth and parentage, state their entire ignorance concerning them. As he was chosen to the lesser priesthood in the ancient Church, and the circumstances attending his call show how such things were done in those days, we will quote the account of it from the Acts vi, 1—8:—"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the

whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the Apostles: and when they had prayed, they laid their hands on them."

It appears that Stephen was a man of great faith, as well as much zeal in the work of God, for we read in the 8th verse of the same chapter: "And Stephen, full of faith and power, did great wonders and miracles among the people." He was also quite an expounder of the truth in argument, as shown by the 9th and 10th verses: "Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake." But it appears that as with the brethren in our day, his powerful language, his faith, his zeal and his miracles all failed to move the masses of the people to repentance, but only tend to excite them instead to deeds of persecution and wickedness. For we read in verses 11—15: "Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council. And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel."

His appeal which occupies from the 2nd to the 53rd verses of the seventh chapter of Acts, was a touching reminder to the Jews, of their origin and past history; showing how they had gone into idolatry, and resisted the influence of the Holy Spirit. Its closing sentences were cutting in the extreme, evincing the fearless spirit of the man who uttered them: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the Prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it." This so enraged the multitude, that they fairly gnashed on him with their teeth; then followed his glorious vision in which he saw the heavens opened, and testifies to beholding the Son of Man standing at the right hand of God. It is the first case where the Savior is mentioned as having been seen in this position, thus confirming the doctrine that God the Eternal Father and Jesus the Redeemer are two separate and distinct personages of the Godhead; we quote the words of the Scripture: "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." (Acts vii, 54—56.

It is evident that even this most powerful testimony failed to melt the hardened hearts of that age. When men are corrupt and blinded by their own conceits, "they will not believe though a man declare it unto them." And as the mobs fell upon the Prophets and Apostles of our time, so these wicked and unrepentant Jews rushed upon this defenceless advocate of Christ's doctrine. "Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." (Acts vii, 57—60.)

Thus we find that no matter how

pure the life, or what evidences are brought to bear, or how unanswerable the arguments or powerful the testimony of God's servants, the wicked and the unbelieving still reject the Gospel to their own condemnation, and by their own acts bring the blood of martyrdom upon their heads. And they will welter under the curse of Almighty God for slaying his anointed ones, while the martyrs who yielded up their lives for the truth shall rejoice in endless happiness and glory in the world which is to come.

THE LORD'S DAY.

(From the Salt Lake Contributor.)

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.—FOURTH COMMANDMENT.

It is an undecided question among uninspired commentators on Sacred Scriptures, if the above commandment was a new law, or only the confirmation and reiteration of an old one, which was already understood and observed by the children of Israel. Certainly the antecedent Scriptures are not definite on the point, though the popular opinion appears to be, from incidental references made therein to periods of seven days, that the Sabbath originated with and typified the Lord's rest at the conclusion of the work of creating and organizing this world, which idea the concluding sentence of the above commandment certainly strengthens.

The Sabbath, as a day of rest, is very widely acknowledged as necessary to man's moral and physical health. Further, it is argued even by those who do not believe in the universality of the application of the Sinaitic law to all peoples, that being according to the law of man's nature, it is competent for human legislation to enact that it be observed as a day of rest, and it then becomes a duty to obey it as a law of the land, seeing that it is not contrary to the will of God. Acting on this assumption, many nations have framed laws regulating the observance of the Lord's day, compliance with which has always been found salutary to the community among whom it has been enforced.

The teachers of Christendom, having lost sight of the great fact that the Gospel was preached to the Israelites in the wilderness, but because of their lack of faith the law of carnal commandments was added as a schoolmaster to bring them to Christ, for this cause infer that the Ten Commandments belong to the law of Moses, though it is evident they were revealed before the ceremonial law was instituted. Undoubtedly the Sabbath with all its superadded vexatious exactions and restrictions, was afterwards observed by Israel as a part of the Mosaic law, as it was by the Nephites on this continent, though the latter do not appear to have circumscribed it with the foolish and irksome restrictions with which the Jewish Rabbis of later years encumbered its observance. Again it is certain that the Sinaitic law was not abrogated by the Savior in his ministry on earth, and that his disciples met for worship one day in seven; though the appear to have chosen the first day of the week instead of the Jewish Sabbath for their meetings for worship, as commemorative of the day on which the Lord was resurrected. But it is somewhat remarkable that we find in the New Testament no direct command proceeding either from Jesus or his Apostles, directing the Saints of that dispensation to keep holy the Sabbath day, or any other one particular day. We have no doubt such instructions were given, but they have failed to come down to us. At

any rate it is evident that the early church did observe a special day for prayer and worship, and that since that era the binding force of the Fourth Commandment has been recognized by the great bodies of the Christian world, but most rigidly by the leading sects of modern Protestantism.

On what, then, do the Latter-day Saints base their observance of the Lord's day? They certainly acknowledge the divine origin of the Ten Commandments, and recognize their claim for acceptance by all the followers of Jehovah or Jesus, and believe that the command to keep holy the Sabbath day is as obligatory upon them as is the other mandate, "Thou shalt not kill," or "Thou shalt not bear false witness against thy neigbor." But they have more than this ancient law to govern them in this matter; the Lord has directly spoken to His people in this dispensation, and commanded that "The inhabitants of Zion shall also observe the Sabbath day to keep it holy*" And that they might not be in doubt as to how it was to be kept holy, He thus instructs them:†

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days and at all times; but remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethen, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full. Verily, this is fasting and prayer; or in other words, rejoicing and prayer."

It will be observed from the above extracts from modern revelation, that the Lord claims this as his day, and commands that it be kept holy; that it is the day appointed by him for men to rest from their usual labors; that it is the day specially designated for public worship, and for Saints to pay their devotions unto the Most High, and offer their oblations and sacraments; that permission is given us to do none other thing on this day only to prepare our necessary food, and this labor must be performed with singleness of heart.

This is the word of the Lord to the Latter-day Saints, and we know of no command or revelation in which these instructions are changed, abrogated, or annulled, or in which we receive permission to observe the Sabbath in any other manner.

The present age is one whose tendencies are to relax in all matters relating to outward religious observances. The eternal verity that man must worship God in spirit and in truth has been so misapplied and misconstrued by the blind leaders of the blind, that many have concluded that all ordinances and observances are vain and offensive to the Great Creator. We cannot but consider this sentiment as the other extreme of folly from that into which the denegerate Jews fell. They hedged up the observance of the Sabbath with insufferable trivialities, while these modern extremists remove all consistent restrictions and make every man a judge of the limitations to be observed of the Lord's day. Such a one, virtually claims to be the framer of the law, the judge of the law and its executor, so far as regards himself and his dependents, and considers whatever his whims and fancies incline him to do on the Sabbath-day and he does it, is right, because it suits him and his notions, and not because it is God's holy law.

In these revelations, however, we have the word of the Lord in plain, unmistakble language. Let every man and woman claiming to be his servants adjust their conduct thereby. Each one knows how near to, or how far from the spirit of the word he keeps this day holy. There is no ambiguity in the commandment, the obscurity, if any, is in the minds of those who are not anxious to see, or who seeing, wish to attain to God's favor without

* Doctrine and Covenants, Sec. 68, v. 29.
† Doctrine and Covenants, Sec. 59, v. 9-14.

observing God's law; an incompatibility which only the purblind fail to perceive. He who observes God's law is saved by that law, but he who neglects it is ever in danger of condemnation. RAY.

LEAVES FROM MY JOURNAL.

BY APOSTLE WILFORD WOODRUFF.

CHAPTER XVIII.

A PECULIAR REVELATION—DETERMINATION OF ENEMIES TO PREVENT ITS FULFILMENT—START TO FAR WEST TO FULFILL THE REVELATION—OUR ARRIVAL THERE—HOLD A COUNCIL—FULFILL THE REVELATION—CORNER STONE OF THE TEMPLE LAID—ORDAINED TO THE APOSTLESHIP—LEAVE FAR WEST—MEET THE PROPHET JOSEPH—A CONFERENCE HELD—SETTLE OUR FAMILIES IN NAUVOO.

Joseph Smith, the Prophet, asked the Lord what his will was concerning the Twelve, and the Lord answered in a revelation, given July 8, 1838, in which he says: "Let them take leave of my Saints in the city Far West, on the 26th day of April next, on the building spot of my house, saith the Lord. Let my servant John Taylor, and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the places of those who have fallen, and be officially notified of their appointment."

It will be observed that this differs from nearly all other revelations in this respect, a fixed day and stated place were given for the commencement of the mission. When the revelation was given, all was peace and quietude in Far West, Missouri, the city where most of the Latter-day Saints dwelt; but before the time came for its fulfillment, the Saints of God had been driven out of the State of Missouri into the State of Illinois, under the edict of Governor Boggs; and the Missourians had sworn that if all the other revelations of Joseph Smith were fulfilled, that should not be. It stated the day and the place where the Twelve Apostles should take leave of the Saints, to go on their mission across the great waters, and the mobocrats of Missouri had declared that they would see that it should not be fulfilled.

It seemed as though the Lord, having a foreknowledge of what would take place, had given the revelation in this manner to see whether the Apostles would obey it at the risk of their lives.

When the time drew near for the fulfillment of this commandment of the Lord, Brigham Young was the President of the Twelve Apostles; Thos. B. Marsh, who was the senior Apostle, had fallen. Brother Brigham called together those of the Twelve who were then at Quincy, Illinois, to see what their minds would be about going to Far West, to fulfill the revelation. The Prophet Joseph and his brother Hyrum, Sidney Rigdon, Lyman Wight and Parley P. Pratt were in prison in Missouri, at that time; but Father Joseph Smith, the Patriarch, was at Quincy, Illinois. He and others who were present did not think it wisdom for us to attempt the journey, as our lives would be in great jeopardy. They thought the Lord would take the will for the deed. But when President Young asked the Twelve what our feelings were upon the subject, we all of us, as the voice of one man, said the Lord God had spoken, and it was for us to obey. It was the Lord's business to take care of his servants, and we would fulfill the commandment, or die trying.

To fully understand the risk the Twelve Apostles ran in making this journey my readers should remember, that Lilburn W. Boggs, governor of the State of Missouri, had issued a proclamation, in which all the Latter-day Saints were required to leave that State or be exterminated. Far West had been captured by the militia, who were really only an organized mob;

the citizens had been compelled to give up their arms; all the leading men who could be got hold of had been taken prisoners; the rest of the Saints—men, women and children—had to flee as best they could out of the State to save their lives, leaving all their houses, lands and other property which they could not carry with them, to be taken by the mob. In fact, they shot down the cattle and hogs of the Saints wherever they could find them, and robbed them of nearly everything they could lay their hands upon. Latter-day Saints were treated with merciless cruelty and had to endure the most outrageous abuses. It was with the greatest difficulty that many of them got out of the State, especially the prominent men; for there were many men of that State at that time, who acted as though they thought it no more harm to shoot a "Mormon" than a mad dog. From this brief explanation you will be able to understand why some of the brethren thought we were not required to go back to Far West to start from there upon our mission across the ocean to Europe.

Having determined to carry out the requirement of the revelation, on the 18th of April, 1839, I took into my wagon Brigham Young and Orson Pratt; and Father Cutler took into his wagon John Taylor and George A. Smith, and we started for Far West.

On the way we met John E. Page, who was going with his family, to Quincy, Illinois. His wagon had turned over, and when we met him he was trying to gather up a barrel of soft soap with his hands. We helped him get up his wagon. He drove down into the valley below, left his wagon, and accompanied us on our way.

On the night of the 25th of April we arrived at Far West, and spent the night at the home of Morris Phelps, who was not there, however, himself; he, having been taken prisoner by the mob, was still in prison.

On the morning of the 26th of April, 1839, notwithstanding the threats of our enemies that the revelation which was to be fulfilled this day should not be, and notwithstanding that ten thousand of the Saints had been driven out of the State by the edict of the governor, and though the Prophet Joseph and his brother, Hyrum Smith, with other leading men were in the hands of our enemies, in chains and in prison, we moved on to the temple ground in the city of Far West, and held a council, and fulfilled the revelation and commandment given unto us, and we performed many other things at this council.

We excommunicated from the Church thirty-one persons, who had apostatized and become its enemies.

The "Mission of the Twelve" was sung, and we then repaired to the south-east corner of the temple ground, and, with the assistance of Elder Alpheus Cutler, the master workman of the building committee, laid the south-east chief corner stone of the temple, according to revelation.

There were present of the Twelve Apostles: Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page and John Taylor, who proceeded to ordain Wilford Woodruff and George A. Smith, to the apostleship, and as members of the quorom of the Twelve, in the places of those who had fallen, as they had been called by revelation.

Darwin Chase and Norman Shearer, who had just been liberated from Richmond prison, were also ordained to the office of Seventies. The Twelve then offered up vocal prayer in the following order: Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, John Taylor, Wilford Woodruff and George A. Smith, after which we sang "Adam-ondi-Ahman."

The Twelve then took their leave of, and gave the parting hand to, the following Saints, agreeable to revelation: A. Butler, Elias Smith, Norman Shearer, Wm. Burton, Stephen Markham, Shadrach Roundy, Wm. O. Clark, John W. Clark, Hezekiah Peck, Darwin Chase, Richard Howard, Mary Ann Peck, Artimesia Granger, Martha Peck, Sarah Granger, Theodore Turley, Hiram Clark, and Daniel Shearer.

Bidding good-by to the small remnant of Saints who remained on the temple ground to see us fulfill the revelation and commandments of God, we turned our back on Far West and Missouri, and returned to Illinois. We had accomplished the mission without a dog moving his tongue at us, or any man saying, "Why do you so?"

We crossed the Mississippi River on the steam ferry, entered Quincy on the 2nd of May, and all had the joy of reaching our families once more in peace and safety.

There was an incident connected with our journey that is worthy of record. While we were on our way to fulfill the revelation, Joseph, the Prophet, and his companions in chains had been liberated, through the blessing of God, from their enemies and prison, and they passed us. We were not far distant from each other, but neither party knew it. They were making their way to their families in Illinois, while we were traveling to Far West into the midst of our enemies. So they came home to their families and friends before our return.

May 3rd was a very interesting day to me, as well as to others. In company with five others of the quorum of the Twelve, I rode four miles out of town to Mr. Cleveland's, to visit brother Joseph Smith and his family.

Once more I had the happy privilege of taking brother Joseph by the hand. Two years had rolled away since I had seen his face. He greeted us with great joy, as did Hyrum Smith and Lyman Wight, all of whom had escaped from their imprisonment together. They had been confined in prison six months, and had been under sentence of death three times; yet their lives were in the hands of God, and he had delivered them, and they were now mingling with their wives, children and friends, and out of the reach of the mob. Joseph was frank, open and familiar as usual, and our rejoicing was great.

No man can understand the joyful sensations created by such a meeting, except those who have been in tribulation for the Gospel's sake.

After spending the day together, we returned to our families at night.

On the day following, May 4th, we met in conference at Quincy, the Prophet Joseph presiding, which caused great joy and rejoicing to all the Saints.

On Sunday, May 5th, Joseph Smith addressed the assembly, followed by Sidney Rigdon and the Twelve Apostles. The Spirit of the Lord was poured out upon us, and we had a glorious day.

On May 6th, I met with the Seventies, and we ordained sixty men into the quorum of Elders and Seventies. Brother Joseph met with the Twelve, Bishops and Elders, at Bishop Partridge's house; and there were a number with us who were wounded at Haun's Mill. Among them was Isaac Laney, who had been in company with about twenty others at the mill, when a large armed mob fired among them with rifles and other weapons, and shot down seventeen of the brethren, and wounded more. Brother Laney fled from the scene, but they poured a shower of lead after him, which pierced his body through and through. He showed me eleven bullet holes in his body. There were twenty-seven in his shirt, seven in his pataloons, and his coat was literally cut to pieces. One ball entered one arm-pit and came out at the other.

Another entered his back and came out at the breast. A ball passed through each hip, each leg and each arm. All these shots were received while he was running for life, and, strange as it may appear, though he had also one of his ribs broken, he was able to outrun his enemies, and his life was saved. We can only acknowledge this deliverance to be by the power and mercy of God.

President Joseph Young was also among the number. He also fled, and although the balls flew around him like hail, he was not wounded. How mysterious are the ways of the Lord!

Before starting on our mission to England, we were under the necessity of settling our families. A place called Commerce, afterwards named Nauvoo, was selected as the place at which our people should settle.

I left Quincy, in company with brother Brigham Young and our families on the 15th of May, and arrived in Commerce at the 18th. After an interview with Joseph we crossed the river at Montrose, Iowa. President Brigham Young and myself, with our families, occupied one room about fourteen feet square. Finally brother Young obtained another room and moved into it by himself. Then brother Orson Pratt and family moved into the same room with myself and family.—*Faith Promoting Series.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 10, 1881.

THE JEWS, AND THEIR RETURN TO PALESTINE.

THE following paragraph is clipped from the Liverpool *Echo* of September 30th :—

"If the information to hand is reliable—and it seems so—the German Government is already lamenting its foolish declaration of making Germany "too hot for the Jews." The ancient people emigrated in thousands to the East of Europe, carrying with them their intelligence, industry and savings, so that one of the greatest elements of commercial prosperity has disappeared from Bismarck's country. Jerusalem itself has become the headquarters of the Jewish emigration, and a German commission reigns sovereign in the city. The sanitary arrangements are under the inspection of a German physician. The ruined houses are being restored. An English company has undertaken to build a series of immense Peabody constructions, intended to serve in the upper part as lodgings for the people, and the basement as *caravanserai* for the accommodation of the pilgrims at Christmas and Easter. The streets are lighted with gas, and the aqueduct of Solomon's Pool is being restored and made to bring water to the city as of old. Strange to say, the effect of this movement already has become evident in the East-end of London. Along the narrow streets leading out of Whitechapel and the Mile-end-road, the quarter belonging to the Jews of three generations, may be seen whole rows of shops closed or only half open, and upon the shutters the inscription, "Gone to Palestine!"

This and other similar movements among the Jewish people, while they excite a degree of surprise among the outside world, and are looked upon more or less in a business light by "Christian" commentators, are matters of no wonderment to the Latter-day Saints. They have for many years been publicly laying before the people the most pointed predictions concerning the gathering of Israel and Judah in the last days. Furthermore, the Saints believe the Scriptures, and no one who accepts the Divine Word, can possibly doubt that the Israelitish race will be again brought together just prior to the Millennium, as it was a favorite theme of all the ancient Prophets. It is one of the great events predicted to take place before the Second Advent of the Messiah. The rebuilding of Jerusalem must be accomplished before the Savior returns to defend his Jewish people from their enemies, for we read in the Scriptures that a part of the city shall fall during the siege of Jerusalem by the Gentile foes of the Jewish people; and that it will be to protect the Jews from destruction that Jesus will appear, and place his feet again on the

Mount of Olives, while woe seizes upon the apparently victorious enemies of this chosen race.

The items contained in the above paragraph are of interest to the Saints, in that they are evidences of the continuous fulfillment of ancient and modern prophecy. It is also pleasing to note that the persecutions to which the Jews have lately been subjected, while they were instituted with a very different motive, are aiding in bringing to pass Jehovah's promises concerning that people. They might in their prosperity have been comparatively at ease in those European countries, if it had not been for the hatred and jealousy which sprang up against them; and in the midst of wealth their hearts would not perhaps have yearned for the land of their fathers. But God has decreed that they shall "rebuild the waste places," and his word must be fulfilled. So the natural agencies are at work, permitted by a benign Providence to further the final redemption of that people as the Prophets have declared. Persecution raises its fiery hand, and Judah flees before it to the "headquarters" of the race. "The ruined houses are being restored." The English company who have undertaken to build those large edifices "as lodgings for the people," perhaps realize as little as anybody how much they are aiding the fulfillment of prophecy. Modern improvements are being introduced, and ancient institutions are to be renewed and utilized. Solomon's Pool is supplying "water for the city as in days of old," and the children of those who were scourged and scattered after the crucifixion, are looking toward the old homestead of former times with joyful anticipations. The old fire is kindling in their bosoms, which warmed the hearts of ancient Israel; and even the quarters which have been their abiding place so long in the great city of London, are becoming vacated through the modern exodus towards the Promised Land. And in view of the near approach of the closing scenes of this generation, we can safely predict that not only the "great city," nor the Empire of Germany, nor any other single locality will yield up its Jewish population, but that "from all lands whithersoever they have been driven" by the decrees of the Almighty, will the seed of Judah be gathered "by Him who scattered them;" and not long hence, on many thousands of "closed shutters" throughout all the nations of the earth, will be read the ominous inscription, "GONE TO PALESTINE."

VISITING CONFERENCES.—President Carrington left Liverpool on Saturday the 1st inst., to attend the Nottingham Conference on the 2nd, and the London Conference on the 9th. During the intervening week he purposed attending meetings at various places in the first named field.

RELEASES.—Lorenzo Farr, Traveling Elder in the Leeds Conference, and D. J. Evans, Traveling Elder in the Welsh Conference, are released to return home with the October 23nd company.

LEEDS CONFERENCE.—A Conference will be held in the Latter-day Saints' Meeting Room, No. 15, Hunslet Road, Leeds, on the 30th of October, 1881. Services will commence at 10.30 a.m., and at 2 and 6.30 p.m. President Carrington is expected to be present.

ARRIVALS.—On Wednesday last, the 5th inst. by S.S. *Arizona* of the Guion Line, Elders P. F. Goss and Isaac Waltzer arrived in Liverpool, having left Salt Lake City on the 20th day of September. The passage across the ocean was accomplished in seven days, 7 hours and 45 minutes. Both brethren were appointed missionaries to Switzerland, and, on their arrival, at once proceeded to their destination. They were in excellent health and spirits.

DEPARTURE.—On Saturday last, the 8th inst., at 10 a.m., Elder Thomas C. Griggs, Traveling Elder in the London Conference, left for Utah on the S.S. *Wyoming* of the Guion Line. Elder Griggs returns ahead of the Company, owing to a receipt of a cablegram that his mother is very ill in Salt Lake City. He arrived in England on April 29, 1880, and since that time has labored in the London Conference. We wish him a pleasant journey both by sea and land, and a safe arrival at his home in Zion.

APOSTLE ORSON PRATT CONVALESCENT.—We learn with pleasure from the *News* that Apostle Orson Pratt was present at the Tabernacle meeting in Salt Lake City, on the 18th of September, and that the congregation were blessed by hearing his welcome voice while he delivered to them a short and pleasing address. Brother Pratt is now 70 years of age, and while we tender him our sincere congratulations on his recovery from a very severe and dangerous illness, we pray for his complete restoration to perfect health. And we wish him long life, that the desires of his heart may be satisfied, in seeing the fulfillment of those great predictions he so loves to dwell upon, and which are interwoven with the history of the Latter-day Saints, with whom for over fifty-one years he has been associated.

ABSTRACT OF CORRESPONDENCE.

By private letter from Elder John Q. Cannon, Traveling Elder in the London Conference, to Elder C. W. Stayner of this Office, we learn that he is enjoying his labors, and pleased with the very hearty and hospitable reception he has met with in his field—the Essex District. Elder Cannon is in good health and excellent spirits.

CORRESPONDENCE.

REPORT FROM NEWCASTLE CONFERENCE.

Newcastle-on-Tyne, Sept. 30, 1881.

President Albert Carrington.

Dear Brother,—With feelings of much pleasure I report to you the labors of the Elders and the progress of the work of God in the Newcastle and Durham Conference, and in doing so I am pleased to state that since my letter to the STAR in July last, there has been quite an addition to the Church by baptism, and the prospects are very good for further additions in the near future. Your visit to this Conference in August last was very much appreciated by the Saints, and the meetings that you held at Stockton, Hartlepool, South Shields and

Newcastle, enabled the Saints throughout the Conference, not only to hear the good instructions you imparted to them, but also to see and shake hands with one of the chosen Twelve Apostles of the Church of Jesus Christ, which has been re-organized upon the earth in these last days, and which was a great privilege to them.

I am pleased to state that the health and spirits of the Elders in this Conference were never better, and they are laboring with a will and a zeal to spread the truth and warn the people, not with their voices only, but by the distribution of tracts—thousands of which are given to the people in this Conference, trusting that the seed thus sown will at some future time be as "bread cast upon the waters, to be seen after many days." And now, as anciently, Paul plants and Apollos waters, but God must give the increase.

We have deviated a little from the old and oft beaten track, and have taken the Gospel to new localities where, if it has ever been before, it is a very long time ago. But I have yet failed to find in any town or village hardly a person who has not heard of the Latter-day Saints, better known by the world as "Mormons," although they are ignorant of the doctrines as taught by them. When we go through the towns and villages, and see two or three or more men and women standing together, we go to them and introduce ourselves as missionaries preaching the Gospel of Christ without purse or scrip, as the Apostles of old. We talk to them on the Gospel, bear our testimony, give them a tract with our address upon it, so that if they want to make any further inquiry, they know where to find us, and we are also very careful to see that the ministers get our tracts.

Richard Weaver, the converted collier and great revival preacher, has appeared in public again, and has been holding revival meetings in this part of the country, and when he came to Newcastle I thought I would go and hear him. I attended two meetings, and found him a little more liberal than most of the revival preachers. In speaking of men and women getting saved, he said there were some who thought that it was necessary for them to come to the penitent bench; but he said, "there is no need for any such thing, you can be saved just as well sitting on your seats, only let me know by holding up your hand, and I will pray for you." Seeing and hearing this brought to my mind the warning that the Apostle Paul gave in his Epistle to the Galatians, "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." Did the Apostle Peter tell these people on the day of Pentecost, who made an inquiry of him what they should do to be saved, that they could be saved while sitting upon their seats, or by coming to the penitent form, or by holding up their hands so they might be prayed for? Let the baptism of 3000 answer! Did Paul tell the Philippian jailor he could be saved in any such a way? Why then did the jailor and his household go and get baptized straightway? Did Philip tell the Samaritans so? Did he tell the eunuch he could be saved by sitting in the chariot when he asked for baptism? Did Jesus tell Nicodemus he could be saved without the ordinances of the Gospel? I think not. Jesus and his Apostles told the people when they inquired of them what they were to do, to believe and repent, and then be baptized for the remission of sins, and promised them the gift of the Holy Ghost, and without the birth "of the water and of the spirit," Jesus said "you can in no wise enter into the kingdom of God." The people might believe and feel to repent while sitting upon their seats, but they would have to take further steps before the Divine acceptance was manifested by the outpouring of the gifts of the Gospel. I think the time has arrived which the Apostle Paul spoke about in his Epistle to Timothy; he said the time would come when they would "not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." After the meeting was over I stood upon the hall steps and gave a great many of our tracts to the peo-

ple as they came out. I also gave Mr. Weaver a copy of each of our tracts.

Since Conference we have held a great many meetings out-of-doors, as well as in-doors, and have sometimes addressed large congregations, when, with but few exceptions, great attention was given to what we said. Elder J. L. Holbrook and myself held two meetings last week in a large school-house in a colliery village in Northumberland, which was well filled. The best of order was observed until the meeting was over, then some questions were asked, which we answered, I think, satisfactorily. There was a preacher among the number, and he got up to oppose baptism. He said men could be justified and saved by faith alone without baptism, and he undertook to quote Scripture in support of his argument, but the Scripture he selected got him into such a corner that he could not get out, and every fresh attempt placed him in a worse quandary. The Scripture he quoted was the latter part of the last chaper of St. Mark, where Jesus commissioned his disciples to go out and preach the Gospel, and said, "he that believeth and is baptized shall be saved, but he that believeth not shall be damned." He called the people's attention to this verse; but when he got to where it says "he that believeth and"—then he made a full stop, until I told him to go on and quote the remaining portion of the verse, which he did to the great amusement of all present. Then he said, "I want you to understand that I do not believe in infant sprinkling, but I know that I am saved, and have been for a great many years, but I intend going to Newcastle next week to get baptized," which amused the people still more than ever.

Five persons have made application to brother Jack, the President of the South Shields Branch of the Church, for baptism. They wanted to find the Elder who traveled the district to administer the ordinance to them. Sister Jack went three miles and found Elder G. H. Butler, who went and performed that ordinance in the sea, according to their desire. One of the men had been sick for some time, who with difficulty got to the water—his neck and limbs were quite stiff. He said he had heard the Elders preach five months ago, and it had impressed him very much. He went into the water and was baptised by authority in the name of Jesus Christ for the remission of sins, and when he came out of the water his sickness had left him. He wished to be confirmed at the water's edge, which was done in all of the cases; after which the man who was healed arose and testified to the people who had witnessed the ceremony, to the power of God being made manifest in his behalf through obeying the ordinances of the Gospel. He said, "Now, thank God, I can walk back as well as any of you."

I am pleased with the prospect before us in this Conference; the local Priesthood are united with us, and we all feel well in the work, and the good news which we get from our families, that all is well with them, and that peace and prosperity reign in Zion, all go to cheer the heart of a missionary sent to preach the fullness of the everlasting Gospel revealed in the latter days.

Praying God to bless your labors, together with the labors of those in the Office, and the Elders throughout the Mission, I am, with kind love,

Your brother in the Gospel,

W. R. WEBB.

REPORT FROM WALES.

Merthyr Tydfil, Oct 5, 1881.

President Albert Carrington.

Dear Brother,—I have thought that I would write a few lines to acquaint you with the affairs and our labors in this Conference. I can say, as far as I know, that we are all well, with the exception of brother David J. Evans, and we all feel to go ahead and do the best we can, although there is not much baptizing being done just at present; but we have the satisfaction of doing our duty, and when we have done that we feel measurably satisfied with ourselves, at least I think that we should be. We have, however, baptized two new members this month, and re-baptized two. Some have emigrated, and there are from

five to ten going away with the next vessel. I can say that I find the Saints in all my travels feeling well, and we are having very good meetings.

At Merthyr, on Sunday last, four of the brethren spoke in tongues, and two of the same number interpreted. The interpretation of the tongues was to confirm the only plan of salvation established by Jesus Christ, and taught by the Latter-day Saints. When the afternoon meeting closed, we held an out-door meeting by the Bell Inn, brother M. J. Thomas preaching in English, and brother J. M. Bowen in Welsh; there was also nice singing by the choir. But the world seem to be very blind and deaf to the glorious message that the Lord has sent to them, notwithstanding the awful consequences of rejecting it. And it matters not how plain we lay down the principles of the Gospel to them, they seem to think too much of their temporal interests and their good name in the world, to obey it. But there is a time for all things, and it may be that it is more of a seed-time now, and after a while we shall water the crops, and hence we have been quite busy this month sowing the seeds of righteousness, and are waiting for God to give the increase.

Myself and brother Thomas have traveled some two hundred miles on foot this month in the Monmouthshire District, and we are going to Brecon-shire, and as far as Hereford and Newport. We held twenty out-door and ten in-door meetings, and we preached twice in Brecon in the most prominent places in the town, and also in Monmouth, Abergavenny, and in Pontypool and vicinity. We had an average congregation of from a hundred to two hundred people, who paid good attention, and we spoke with much freedom, and bore our testimony to the restoration of the Gospel and the judgments of God to follow, as also to the Divine mission of Joseph Smith.

We feel well in our labors, and the Lord is with us.

With kind love to yourself and all at the Office, I remain, as ever,

Your brother in the Gospel,

JOHN EVANS.

IMPROVIDENCE.

"In all conditions and circumstances, well-being is in the power of those who have power over themselves."—J. J. GURNEY.

England is one of the richest countries in the world. Our merchants are enterprising, our manufacturers are industrious, our laborers are hard-working. There is an accumulation of wealth in the country to which past times can offer no parallel. The Bank is gorged with gold. There never was more food in the empire; there never was more money. There is no end to our manufacturing productions, for the steam engine never tires. And yet, notwithstanding all this wealth, there is an enormous mass of poverty. Close alongside the Wealth of Nations, there gloomily stalks the Misery of Nations,—luxurious ease resting upon a dark back-ground of wretchedness.

Parliamentary reports have again and again revealed to us the miseries endured by certain portions of our working population. They have described the people employed in factories, workshops, mines, and brick-fields, as well as in the pursuits of country life. We have tried to grapple with the evils of their condition by legislation, but it seems to mock us. Those who sink into poverty are fed, but they remain paupers. Those who feed them, feel no compassion; and those who are fed, return no gratitude. There is no bond of sympathy between the givers and the receivers. Thus the Haves and the Have-nots, the opulent and the indigent, stand at the two extremes of the social scale, and a wide gulf is fixed between them.

Among rude and savage people, the condition of poverty is uniform. Provided the bare appetites are satisfied, suffering is scarcely felt. Where slavery exists, indigence is little

known; for it is the master's interest to keep the slave in a condition fit for labor, and the employer generally takes care to supply the animal wants of the employed. It is only when society becomes civilized and free, and man enters into competition with his fellows, that he becomes exposed to indigence, and experiences social misery. Where civilization, as in this country, has reached its highest point, and where large accumulations of wealth have been made, the misery of the indigent classes is only rendered more acute by the comfort and luxury with which it is placed in immediate contrast.

Much of the existing misery is caused by selfishness—by the greed to accumulate wealth on the one hand, and by improvidence on the other. Accumulation of money has become the great desire and passion of the age. The wealth of nations, and not the happiness of nations, is the principal aim. We study political economy, and let social economy shift for itself. Regard for "Number One" is the prevailing maxim. High profits are regarded as the *summum bonum*,—no matter how obtained, or at what sacrifice. Money is our god: "Devil take the hindmost" our motto. The spirits of darkness rule supreme—

> Mammon has led them on,
> Mammon, the least erect of all the spirits
> That fell from Heaven."

With respect to the poorer classes,—what has become of them in the midst of our so-called civilization? An immense proportion of them remain entirely uncivilized. Though living in a Christian country, Christianity has never reached them. They are uncivilized and unchristianized as the Trinobantes were at the landing of Julius Cæsar, about nineteen hundred years ago. Yet these uncivilized people live in our midst. St. James's and St. Giles's lie close together. In the Parks of London, you may see how gold is worshipped; in the East End of London, you may see to what depths human misery may fall.

They work, eat, drink, and sleep; that constitutes their life. They think nothing of providing for to-morrow, or for next week, or for next year. They abandon themselves to their sensual appetites, and make no provision whatever for the future. The thought of adversity, or of coming sorrow, or of the helplessness that comes with years and sickness, never crosses their minds. In these respects they resemble the savage tribes, who know no better, and do no worse. Like the North American Indians, they debase themselves by the vices which accompany civilization, but make no use whatever of its benefits and advantages.

Captain Parry found the Esquimaux near the North Pole as uncivilized as the miserable creatures who inhabit the dens of our great cities. They were, of course, improvident; for like savages generally, they never save. They were always either feasting or famished. When they found a quantity of whale's blubber, they would eat as much of it as they could, and hide the rest. Yet their improvidence gave them no concern. Even when they had been without food or fuel for days together, they would be as gay and good-humored as usual. They never thought of how they should be provided for to-morrow. Saving for the future forms no part of the savage economy.

Amongst civilized peoples, cold is said to be the parent of frugality. Thus the northern nations of Europe owe a portion of their prosperity to the rigor of their climate. Cold makes them save during summer, to provide food, coal, and clothing during winter. It encourages house-building and housekeeping. Hence Germany is more industrious than Sicily; Holland and Belgium than Andalusia; North America and Canada than Mexico.

When the late Edward Denison, M.P. for Newark, with unexampled self-denial, gave up a large portion of his time and labor to reclaim the comparatively uncivilized population of the East End of London, the first thing he did was to erect an iron church of two stories, the lower part of which was used as a school and lecture room, and also as a club where men and boys might read, play games, and do anything else that might keep them out of the drinking-houses. "What is so bad in this quarter," said

Mr. Denison, "is the habitual condition of this mass of humanity—its uniform mean level, the absence of anything more civilizing than a grinding organ to raise the ideas beyond the daily bread and beer, the utter want of education the complete indifference to religion, with the fruits of all this—improvidence, dirt, and their secondaries, crime and disease. There is no one to give a push to struggling energy, to guide aspiring intelligence, or to break the fall of unavoidable misfortune. The Mission Clergyman," he goes on to say, "is a sensible, energetic man, in whose hands the work of *civilizing the people* is making as much progress as can be expected. But most of his energy is taken up in serving tables, nor can any great advance be made while every nerve has to be strained to keep the people from absolute starvation. And this is what happens every winter. What a monstrous thing it is that in the richest country in the world, large masses of the population should be condemned annually, by a natural operation of nature, to starvation and death. It is all very well to say, how can it be helped? Why, it was not so in our grandfather's time. Behind us they were in many ways, but they were not met every winter with the spectacle of starving thousands. The fact is, we have accepted the marvelous prosperity which has in the last twenty years been granted us, without reflecting on the conditions attached to it, and without nerving ourselves to the exertion and the sacrifices which their fulfilment demands."

And yet Mr. Denison clearly saw that if the people were sufficiently educated, and taught to practice the virtue of Thrift, much of this misery might be prevented. "The people," he elsewhere says, "*create* their destitution and their disease. Probably there are hardly any of the most needy who, if they had been only moderately frugal and provident, could not have placed themselves in a position to tide over the occasional months of want of work, or of sickness, which there always must be. I do not underrate the difficulty of laying by out of weekly earnings, but I say it can be done. A dock-laborer, while a young, strong, unmarried man, could lay by half his weekly wages, and such men are almost sure of constant employment."—*From Smiles on Thrift.*

The noblest quality wherewith nature has endowed woman for the good of the world is maternal love—that love which seeks no return.

Kind politeness is the late fruit of advanced reflection; it is a sort of humanity applied to small actions and daily speech; it bids man soften himself towards others and forget himself for others; it constrains pure nature, which is selfish, coarse, and often unfeeling.

The artist and poet who pander to the popular taste, who would rather see their productions sell largely than know them to be elevating influences, are both untruthful in their work. So is every one in fact who allows immediate personal reward of his labor to blind him to its intrinsic quality.

Life is a battle that has for its object the bringing the higher nature of man into ascendency, and the putting down into subjection every lower element in him, and the confronting of all those parts of experience which spring from the animal man, overcoming them, regulating them, and disciplining them, so that every part of the soul shall be subject to its highest part.

Excellence.—There is something that every man should demand of himself and feel defrauded if he attain it not, and that is excellence. If his work be not good and true of its kind, whether it be the paving of a street or the administration of a government, nothing can possibly atone for the harm and injustice committed. He has cheated the community and refused to pay his just debts to it; and he has been more seriously cheated himself, for he has forfeited his character for truth and honesty, his self-respect, his pride in his work, his power for excellence, his value as a man and a citizen.